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# THE REFORMER

## AND CHRISTIAN.

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Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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### ANOTHER DISPENSATION.

It must be admitted by all professing christianity, that while the paschal lamb was a commemoration of the slaying of the first born of Egypt, it was also typical of the death of Christ, on the introduction of a new dispensation.—It is equally as true, that if the communion of bread and wine be a commemoration of the death of Christ, it is also a type of the breaking of the body or church of Christ, and the cup of suffering which the church will be called to partake of, on the introduction of another and higher dispensation. This dispensation is called by the Apostle the *third heaven*, into which he was once brought, and heard the glorious things appertaining to it; which things it was not proper for him then to communicate. Nor, perhaps, were those things now known, would it be proper to communicate them to mankind in general, by reason of their unfit condition to receive them.—Should a knowledge of them, therefore, in some measure be imparted to any at this time, they might be restrained from imparting it to others by the same considerations which formerly governed the Apostle.

But the time is coming, and is near at hand, when the Lord will make known his whole will and counsel to mankind, in a manner beyond what he has ever yet done; and then there will be stirred up against those who stand in his will and counsel, the same opposition and persecution that were stirred up against the first promulgators and adherents of christianity.—Yea, there will be stirred up against them a much greater opposition; but it will not, however, be as successful.

The truths, in short, that will at this time go forth, through the instrumentality of those who stand in the Lord's counsel, will tend to the prostration and overthrow of all that men have set up, esteem, and follow, both in church and state—and sects, human governments, separate interests, selfishness, deceit, and all wickedness, will vanish away from before the light of truth, and the excellency and glory of a better and more perfect state of things, as darkness disappears on the approach of day.

The Apostle has expressly informed us, that the "*fashion of this world*"—meaning the present existing state of things, with its practices and usages, *shall pass away*, or come to a termination. This was foretold as long ago as the time of Haggai the prophet, (now more than 2300 years since) who spoke of it under the name of the Lord's shaking "the heavens and the earth." The Apostle Paul, in quoting this passage from Haggai, speaks more fully with respect to its meaning, and tells us, that at this time every thing that is shaken shall be removed, to give place to those things which cannot be shaken. He speaks of this event under the name of *the fashion of this world passing away*, and calls the *time short* between his time and the period of its accomplishment. For, in the Apostle's time, it was five hundred years nearer to its fulfilment than when first foretold by the prophet Haggai, and was then called *but a little while*. But to proceed—

A type is never used under any dispensation, except that type is to have an accomplishment; and its accomplishment always, and only, takes place, on

the introduction of another and more perfect dispensation, when the type is wholly to cease. And as types were used under the gospel dispensation, it proves conclusively that there is another and more advanced dispensation yet to come. To be more express on this subject, we observe: Only admit, as it must be admitted, that types and figures were used under the present dispensation, and it must be admitted that there is another dispensation to come, when those types and figures will receive their fulfilment and cease. Every thing done in figure, a type, or an emblem, points to something future as yet to come to pass for its fulfilment. It shows, moreover, some imperfection or want of clearness in the dispensation in which it is used, and the unfitness of the people at the time to have more full discoveries of its nature and meaning. And though Christ himself neither baptized nor partook of what is called the communion, (being in a higher dispensation,) yet his Apostles baptized, and Christ himself broke bread and administered the wine to his disciples; which things were as much types and figures, to be afterwards realized and fulfilled, as any thing used under the Mosaic dispensation.

It therefore follows conclusively that the church is hereafter to enter into another and higher dispensation, called in scripture, "the third heaven," and the "first resurrection;" being a more full resurrection from a state of sin and death than has ever yet been enjoyed by any one, Christ only excepted. The Apostle Paul, who had been made acquainted with something of the nature and principles of this state, informs us, that he strove if by any means he might attain unto it—so very desirable did its state and condition appear unto him. For he saw, in some measure, what a glorious and happy state it was to be in when caught up to the third heaven; but acknowledged that he had not attained unto it, or were already perfect—and it is to be presumed that no one has ever yet at-

tained unto it.\* But before very long some will attain unto this state—for the last days of the present dispensa-

\* The Apostle plainly intimates in this place, (Philippians, third chapter) that none can enter into this state, and be in Christ, until they *know the fellowship of his sufferings*, and are made conformable unto his death, by the nature of the sufferings they will undergo, and the low and hopeless state to which they will be reduced. And though the Apostle desired, and anxiously desired, that he might know this fellowship of Christ's sufferings, and be made conformable unto his death, (he could not have fully known what was implied by it) in order that he might enter into that higher state which follows after partaking of it;—yet but few, and indeed none, in this day, who have to drink the cup that will be given to them preparatory to their coming into this state, will esteem it desirable, but will be ready, and often be ready to sink under it, as Christ himself almost did when he drank the cup of bitter suffering which he endured for our sakes. For he drank the cup of agony and suffering for our sakes, that we might live, and that we might also have the privilege to drink another cup, less bitter, and in the time of drinking which, he will, moreover, as he has promised, drink it with us, and only gives it to us to prepare us to reign with him in a higher state of holiness, happiness, and comfort, than has ever yet been enjoyed by any one, not excepting even the Apostles.

But who will be able to drink this cup of suffering with patience, and with a willingness to wait the Lord's own time to deliver them from its distressing and painful ingredients? Few or none will indeed be able to do this; for in speaking of it, it is said "the captive exile hasteneth that he may be loosed, and that he should not die in the pit, [wherein is no water, Zech. ix. 11] nor that his bread should fail."—Isaiah li. 14. For at this time, such will be the situation, and such the condition of the captive exile, that he will see no way to turn for comfort, refreshment, or relief; and not to hasten to be delivered, under such circumstances, will be exceedingly difficult, if not impossible for any one possessing human nature and common feelings. Yet Christ, after a severe conflict of agony and suffering, in which his sweat was as it were great drops of blood, willingly and resignedly partook of a much more bitter cup—and did not ask to be released from it, when by only asking,

tion of human agency, of preaching, of meeting-houses, of outward worship and sects, are drawing to a close, when the dispensation, with all these appendages belonging to it will pass away like the dispensation which preceded the present. The Apostle speaks of the former dispensation, as having no glory in comparison with the glory of the present: and yet the present dispensation does not more exceed in glory the former, than the next to come will exceed the present under which we are living. The present dispensation, moreover, like the Mosaic at its close, has now lost almost all its efficacy upon mankind in respect to making them any better, and will never be restored to its early efficiency; but like the law of Moses, will be left behind, retaining for the next dispensation only those principles which are unchangeable and immutable in their nature.

This new dispensation, or the state into which the true church will ere long be brought, is called in the Revelation, the marriage of the Lamb; when the bride, which is his church, will have made herself ready, and when it will be granted her to be arrayed in *fine linen, clean and white*, which, we are told, *is the righteousness of saints*: and we may add, it will be such a righteousness as now no where exists in christendom. This new dispensation is also called *the new covenant*, and *the everlasting covenant*; in the time of which it is declared that the Lord will write his law in the hearts of men, and there shall be no more teaching (and consequently assembling) every man his neighbour, and every man his brother, saying: Know the

more than twelve legions of angels would have been sent to deliver him; one of whom could destroy the whole Jewish nation. What an example is here presented for our imitation in times of great trial and suffering! All will end right, and greatly to our benefit, if we *let patience have her perfect work*; for, agreeably to the Apostle James, herein are we to be made *perfect and entire, wanting nothing*.

Lord; for all shall know him, from the least unto the greatest. Christ is also represented in this more advanced state of the church, as being the temple, in which people abide and perform their services: whereas now, christians are called the temple in which Christ dwells and walks. Again, under the present dispensation, Christ is represented only as being in christians; but then christians are represented as being in him: and there is as great a difference in the two conditions, as there is in a person's being in our house, and our being in another person's house. While in our own house, if there be another person in it, he assumes not the exclusive rule—we shall have the will and be disposed in general to exercise the principal control and supremacy ourselves, and only listen to advice or counsel from the person, and accept of assistance or request it from him when needed—the right indeed being allowed to us, under such circumstances, to do so. But when we are in another person's house, we shall not be likely to attempt or assume to have the rule ourselves; but submit to him, and willingly yield to him the exclusive rule.

As great therefore as is the difference in the foregoing representation, will the difference be in the two conditions or dispensations—between the present, and the future holiness and uprightness of Christians—between Christ being and dwelling in us, as in the present dispensation, and our being and dwelling in him, as in the dispensation to come. While Christ is only *in us*, there will be many claimants for rule found in ourselves, and among our ill governed and unruly domestics, otherwise called appetites, passions and inclinations, all naturally opposed to the rule and government of Christ. But when we are *in Christ*, agreeably to the Apostle, we shall be new creatures: old things will be passed away: "*behold, all things are become new*;"—a state unto which none have ever yet fully attained. For, when

in Christ, we shall be made subject to him in all things, and yield ourselves to his will and authority alone; as it is written, "thy people shall be willing [to obey in all things] in the day of thy power."\*

But before we are brought into this happy condition, we shall, as the Apostle has intimated to us, have to know the fellowship of Christ's sufferings, and be made conformable unto his death; or, as expressed in Isaiah, we shall have to lay our bodies as the ground, and as the street, to those that go over, who will say to our souls, in the time of our distress, "Bow down, that we may go over." All this may be required to make us conformable to the example of Christ in his death, to subdue our yet unsubdued will and nature, and to prepare us to have Christ alone to rule over us. After being brought into this abject state of submission to the most cruel and unjust treatment, God will take the *cup of fury*, as it is called in Isaiah, out of our hands, and we shall

\* As stated above, the peculiarity of the new dispensation consists in christians, for the first time, being *in* Christ—or in the words of another,

"They die in themselves, and live in Christ. They have no breath, no being but in his; He is their voice; they do not speak to him, But tremble on his words—he is their sight,

For their eye follows his, and sees with his,

To live within themselves; he is their life, The ocean to the river of their thoughts, Which terminate all."

Such is the description given of love by a late writer—and when thus felt and enjoyed towards God, through Jesus Christ, it is the perfection of holiness, happiness, and rest. Says the Apostle John, "he that dwelleth in love dwelleth in God"—and "herein is our love made perfect." This perfection of love, by which we dwell in God, and live in Christ, will ere long be experienced and enjoyed in a manner and degree beyond what it has ever been enjoyed before, answerable to that higher dispensation soon to be brought in, called by the Apostle Paul, *the third heaven*, and in the Revelation denominated *the first resurrection*.

no more drink it again. We are then called on, Isaiah, chap. lii. to awake, to put on our strength, to put on our beautiful garments of another and higher dispensation, to shake ourselves from the dust, to arise, sit down, and loose ourselves from the bands of our necks. It is added, "My people shall know my name in that day, and know that I am he that doth speak; behold it is I." We shall now know Christ in a manner we have never known him before. We shall also *know the power of his resurrection*, and *be found in him*, as the Apostle has described it, *not having our own righteousness, which is of the law, but the righteousness which is through the faith of Christ, the righteousness which is of God by faith.*"—Philippians iii. 9. Or as declared in the words of Christ: "At that day ye shall know that I am in my Father, and ye in me."

#### CLOSING OF THE PRESENT DISPENSATION.

We are told in Luke, chapter xxi., that when the times of the Gentiles are about to be fulfilled, "there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring, [in other words, agitated and convulsed millions will form themselves into parties, and dash against each other and over society in general;] men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Such a state of things is now beginning to take place, and Christ further informs us, "When these things begin to come to pass, then look up, and lift up your heads; for your *redemption* draweth nigh." And again; "When ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

The redemption spoken of above is a redemption from all sin and evil, both inwardly and outwardly, never yet enjoyed, but which will be enjoyed under the next dispensation. The Apostle,

in speaking of mankind in general, and even of christians under the present dispensation, says:—"For we know that the whole creation groaneth and travelleth in pain together until now. And not only they, but *ourselves* also, which have the first fruits of the Spirit, even we ourselves groan within ourselves (on account of what is still unredeemed in our nature,) waiting for the adoption (designed in the fulness of time,) to wit, the redemption of our body" from all sin and all evil.

It is plain therefore, that there is a time of redemption yet to come, far beyond any thing which took place even in the time of the Apostles.—A state of holiness and nearness unto God, far exceeding any state or condition ever before enjoyed by any one, except Christ alone. The very chief of the Apostles never attained unto it, as witnessed by himself, when he said, "not that I have already attained." There is therefore no denying or questioning this truth, without setting aside the most express declarations of Scripture. It is called the first resurrection, and will not be fully enjoyed until Satan is bound, shut up, and a seal is put upon his operations of deception for a thousand years. Then it is, that all judgment will be given into the hands of Christ, in connexion with his redeemed followers and adherents, who will hold the sway and sceptre of rule and judgment, which have now so long been in the hands of the wicked, the cruel and the unjust, though often falsely pretending to be christians. But at this time the reign of the wicked and hypocritical will cease, and, as stated in the Revelation, judgment will be given to the people of God. For, says the Apostle John, "And I saw thrones, and they sat upon them, and judgment was given unto them." A late writer on these words: "*and judgment was given unto them,*" observes as follows: "The word judgment, in Hebrew, signifies to *judge, discern, determine, order, regulate, direct*, and is in several instances equivalent to reigning, or ex-

*ercising authority as a ruler and a prince.* Thus, Judges, xvi. 31. 'And he judged Israel twenty years; i. e. governed.' "

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#### PROPHECIES NEAR TO BE FILLED.

[From *Isaiah*, chap. xxx. 27, 28.]

"Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy: his lips are full of indignation, and his tongue as a devouring fire: and his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity: and there shall be a bridle in the jaws of the people, causing them to err."

[From *Deuteronomy* xxxii. 35—42.]

"Their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left. And he shall say, Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink-offerings? let them rise up and help you, and be your protection. See now that I, even I, am he, and there is no god with me: I kill, and I make alive; I wound, and I heal: neither is there any that can deliver out of my hand. For I lift my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me. I will make mine arrows drunk with blood, and my sword shall devour flesh: and that with the blood of the slain and of the captives, from the beginning of revenges upon the enemy."

Both the foregoing prophecies refer not so much to the close of the Jewish dispensation, as to these latter times, and they will soon have their accomplishment. The nature and the severity of these latter day judgments are here described in the most forcible language to be found in Scripture, and their reality, when experienced will equal the description. Let it be remembered also, that the *Jeshurun* spoken of in the prophetic song of Moses and other places, means this country.—In respect to "*the name of the Lord com-*

ing from far," we may notice, that Mexico and this country, are the most distant places from that part of the world where these prophecies were given.

The work of judgment began in Mexico last summer, and this will be the next country visited, and next all Europe. "For," as declared in Isaiah, chapter xxviii, "*The Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now, therefore, be ye not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth.*"

The Prophet Isaiah next calls attention to the nature and design of this strange work of the Lord, and his singular dealings towards mankind, saying: "Give ear, and hear my voice; hearken, and hear my speech"—and then sets forth, by a comparison taken from the work of a husbandman, that the Lord as the husbandman of the whole inheritance of mankind (now in a waste and uncultivated condition, yielding neither virtue, truth nor righteousness) will proceed in the work of tillage and cultivation with a vigilance and an efficiency proportioned to his infinite power and wisdom, for the accomplishment of his purposes in the reformation and renovation of the children of men. The Prophet informs us, that the ploughman or husbandman, in beginning his work, first ploughs, opens and breaks the clods of his ground; and "when he has made plain the face thereof, he casts abroad the fitches, and scatters the cummin, and casts in the principal wheat, and the appointed barley, and the rye in their place."—Next, as in the marginal reading, "he bindeth it in such sort as his God doth teach him." And in the further prosecution of his work to obtain the benefit of what has been already done, he does not mistake the right way to proceed, by threshing the light fitches

with a heavy "threshing instrument, neither does he turn about a cart wheel upon the cummin; but he beats out the fitches with a staff, and the cummin with a rod." In the next place, the corn or grain intended for bread, he bruises or grinds; "because he will not ever be threshing it" when it has already been done sufficiently, "nor break it with the wheel of his cart, nor bruise it with his horsemen" in order to prepare it to be made into bread for use, but employs better and more suitable means to accomplish this purpose.

Thus the Prophet instructs us, that the Lord, in his *strange work* and unusual way of dealing with mankind in these latter days (like a husbandman in bringing about his purposes,) will begin and carry on his work, from first to last, in infinite wisdom and with an express design to accomplish the most important and beneficial results. *For*, says the Prophet, *this strange work of the Lord* (by reason of its incomprehensibility by man in the time of its operations, but of which the work of a husbandman furnishes a similitude) *also cometh forth from the Lord of hosts, which work, far beyond any work of a husbandman in accomplishing his purposes, is wonderful in counsel—always accomplishing what is intended, and excellent in working—being well adapted to bring about the end designed.*

We could wish these things were presented to all with the same force and clearness they have been presented to us, as words are unable to do it. Were they so presented, it seems as if mankind, generally, would be perfectly willing for the Lord to proceed in his strange work now begun in this country, according to his own infinite counsel and wonderful working, however severe and trying some of its operations might be unto them; or in other words, that they would be willing for the Lord to *follow his own counsel* in dealing with his creatures, and *do his own work in his own way*. He cannot err in knowing what is best for us, and

will not act unjust. He will do nothing in dealing with his creatures unnecessarily, nor administer one pain without the most benevolent design. Why then should any complain or murmur against the Lord's dealings in respect to themselves or others? If a husbandman knows how to proceed in his work to bring about the desired results in husbandry, much more shall not the Lord know how to proceed in his work to bring about a proper and right state of things in the world? The husbandman does not mistake, but knows exactly and perfectly how to proceed in his work of husbandry to bring every thing to a right and proper termination. And is the Lord more liable to mistake, or is he less capable of knowing how to proceed in his work for effecting the complete renovation and happiness of mankind? And, although in accomplishing this all-important and glorious end, [in accordance with the similitude of a husbandman,] the work of ploughing or tearing up, breaking in pieces, and binding together, and also the staff, the rod, the threshing instrument, the cart wheel, the treading of horses, and lastly, [what will be the severest process of all, and finishes the work] the most afflicting and grinding trials, are each in their proper time and place, made use of to bring about the important result, yet all are used in infinite wisdom, and with the most perfect adaptation to accomplish what is graciously intended, viz. the complete renovation, perfection and happiness of the human race.

The whole system and state of things now existing, will, indeed, in the prosecution of this strange work of the Lord for the accomplishment of his purposes, all be tore up and broke in pieces, and the most severe and trying dispensations and afflictions will be employed to separate and purify mankind from all sin and evil, yet it is all absolutely necessary and must not be omitted, if the object and benefit designed to be effected by the undertaking is ever to be accomplished.

A few more remarks and we shall conclude.—The people of this country for the most part, profess to believe the scriptures, which expressly teach that God governs the world, and that all events, and especially such as effect society generally, are under his control. In the New Testament particularly, it is declared, that *not a sparrow falleth on the ground without the Father*, that *we cannot make one hair white or black, or add one cubit unto our stature* by any efforts of our own. If these things be true, and true they are, in what light must we view the clamour and hostility, which have been raised and are carried on, and by professors too, against the chief magistrate of this country, as if neither God nor his providence had any concern in the question—when, if we do not hold a lie in our right hand, by professing to believe what we do not, President Jackson is only an instrument in the Lord's hand to do as he has done.

It is a serious reflection to any one, who will allow himself to consider this subject with candour. For, it really seems, as if in a land of Bibles, and societies for circulating the Bible, and numerous teachers to inculcate its doctrines, very few believe what is declared in almost every page of that sacred book, but that nearly all are real atheists. If they be not real atheists, they must believe the *Lord has forsaken the earth*, or else, that they are stronger than the Lord, and can change the destiny of things by their own efforts. If they truly believe in a God, and that he exercises a providential control in the world, they are in open rebellion against him, and are attempting to defeat his purposes. We cannot possibly see these things in any other light; nor can any one else who believes in the doctrines of the Bible. What a lamentable state of wickedness or blindness then must exist in this day of supposed Gospel light and knowledge of the Bible! Most people, indeed, allowing the most charitable construction in the case, seem to have lost their

senses, and know not what they are about.

The true state of the case is this: as it is said of *Jeshurun*, this country has *waxed fat, and kicked*; or in other words, the people have become thankless, wicked and inconsiderate, and for our amendment, God has seen fit to begin his work of correction—and there is just as much consistency, for a child to blame the rod that strikes him and the rod only, instead of the parent that uses it, as to lay all the blame on President Jackson. It is the Lord that has placed him in the situation he stands and sustains him, and every consistent christian must allow that in him he lives, moves, and has his being from day to day. What we are about to say is not done to give offence, or to gain favour, but from a belief that it is right to express it under the present circumstance of things, and we do it in sincerity. We have no doubt but that the person who now presides over this country, acts with honest and good intentions, and a more politically honest and upright intentioned man perhaps cannot be found. From what we heard, we once had a different opinion and not unlike that of many others at this time derived from the same source: but a person some years since, on whom we could rely, and who was intimately acquainted with him, fully satisfied us of our mistake. There was no resisting the evidence presented, and for the sake of others, we believe it proper to make this statement. The abuse which is now poured forth upon him, and the patience with which it has been borne, might convince almost any one that he is not such a person as has been represented; for herein he has set an example, which many high in religious profession would do well to imitate. But a day of reckoning will at length come to all, to abusers as well as others. Such as express their feelings from mistaken views, but with honest motives, God will know how to excuse; but those who are actuated by other reasons and other principles will

have a more serious account to render.

In concluding we would again state: Whatever may be our present afflictions, it is certain, if the Bible be true, that the cause of them is to be ascribed to a higher source than the immediate agent by whom they have been produced. The Lord, indeed, has begun to deal with this nation in a way of correction, in order to bring us to repentance and amendment; and if we will not regard the first operations of his hand (and who does this?) and repent and turn to him, trouble will follow upon trouble, and affliction upon affliction, till we are brought to know by the most overwhelming distress, that there is a God that judges in the earth. Let each become right, and our troubles will soon be at an end. But from the little indications of any thing like amendment, there is reason to believe that what we now complain of is only the beginning of sorrows to this land and nation, and but introductory to those of the most serious and afflicting kind. But as all is under the management of the Lord, and none can stay his hand when he designs to afflict, or escape from his severe dealings towards them till they are subjected to do his will, it becomes each and every one to seek to be right for themselves, that they may be able to stand in the evil days, and have the Lord for their protector and shield of defence.



#### PRESENT STATE OF CHRISTENDOM.

We have long been convinced, and must now state the conviction, that the whole of what now passes for worship and religion is but emptiness and a vain show, and has become a loathing and an abomination in the sight of God. The consciences of the worshippers themselves must bear this witness; and why should they sin against their own souls, for the sake of appearing respectable and having the honour and friendship which comes from this world.

Such things are not consistent with christian sincerity, and will prove ruinous to the souls of men; for God is not to be mocked, nor will he hold those guiltless that take his name in vain, and who, under a pretence of honouring and serving him, are only seeking to honor and serve themselves. Those, therefore, who now follow these vain and empty usages and forms of religion, for the sake of being respectable, God will judge; for they will never see the true light, and will lie down in sorrow and find no rest.

We have refrained from saying these things in such plain words heretofore, but we dare not any longer keep back the truth, should the declaration of it be at the expense of life itself; for God now requires those that see his truth to make it known, without softening or falsifying it, or in any manner concealing what has been shown to them. Those who hear and reject what is truth because it will bring persecution on them, and cause their names to be cast out as evil, the Lord will hold answerable, and they will have to render an account for the injury they do to their own souls and that of others.—For the Lord will no longer wink at the pride and abominations of men, calling themselves by his name—and if they love the world and the friendship of the world more than the cause of God, seek honour one of another, and attempt to serve God and mammon, they will have a hard task before them, and repent of it forever.

How is the name and cause of Christ profaned in this day, under pretence of honouring and worshipping him, by assembling together to hear preaching, attending prayer meetings and other usages now so common and so much in vogue, among empty professors; in which things they rest and boast themselves, as the Scribes and Pharisees did in their usages and performances in our Saviour's time.—These empty, fashionable and useless ways of carrying on religion, have so blinded the eyes of both priests and

people, that if they can only get a person to be baptised, join one of their sects, and frequent their numerous meetings, they make a boast of their work and think they have done great service to the cause of religion, (like the Scribes and Pharisees when they made a proselyte,) while at the same time it will bring gain to their quarter.

Do such things honour God? This kind of religion will not much longer prosper in our land. It has already filled the country with unbelievers ready to devour it; and it will soon be brought low, and become as odious in the eyes of men as it has long been in the sight of God. For the Lord has said, "Them that honour me I will honour, and they that despise me shall be lightly esteemed." Christ has also forewarned us that wheresoever the carcase is, there will the eagles be gathered together to devour it. The political Elijah, which in Hebrew means "God the Lord," or "the strong Lord," has already come to begin the work of baptizing a thankless and corrupt nation into trouble, (Jordan means the *river of judgment*) and before very long he will, at the command of the Lord, retire by the brook Cherith, (which means, *cutting, piercing, slaying,\**)

\* The last fulfilment of the prophecies, in the *finishing of the mystery of God* in these latter days, or *the days of the voice of the seventh angel*, will correspond with the Hebrew meaning of the word used in the Scriptures. Thus, *Tishbite* means "that makes captives;" and as John was the Elias to prepare the way for Christ to reign in the hearts of men, so the political Elias to be sent "before the coming of the great and dreadful day of the Lord," is to prepare the way for Christ to reign and rule over all the kingdoms of the earth. We are now only baptized in the water of trouble, and are "confessing our sins," or our inordinate love for gain and money, "the root of all evil." If this first baptism into trouble to bring us unto repentance does not produce the designed effect, we shall next have a baptism of the most fiery trials and sufferings, such as few will be able to endure. For unless under our present troubles, the hearts of

and the ravens will bring him bread and flesh in the morning, and bread and flesh in the evening. And so says the Scripture: "the eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley [*brook in the margin*] shall pick it out, and the young eagles shall eat it." Therefore let all prepare for what is to come.

It will require more than common judgments and calamities to bring those now professing religion, to relinquish their present formal, empty, and useless, not to say injurious ways and practices carried on in the name of religion, but which, in reality, are only a profanation of the christian name. The religious worship and priesthood of this day are, indeed, only a hurt instead of being a benefit to the souls of men. For, as Christ speaks, they are as salt that has lost its savour, and *thenceforth is good for nothing, but to be cast out, and to be trodden under foot of men.* All who resort to what are now called places of worship, prayer meetings, &c. as now conducted, with an expectation to obtain light and find peace, will only prepare a snare for their feet, and will stumble and fall, and realize only perplexity and distress. We have felt constrained to declare these things

the fathers and the children are turned to the Lord, he will *come and smite the earth with a curse.* The axe indeed is now laid unto the root of the trees: and every tree which bringeth not forth good fruit is to be hewn down, and cast into the fire. The Lord's fan of separation is now in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner [of protection, safety, holiness, and happiness;] but he will burn up the chaff with unquenchable fire. Such was the testimony of John, the Elias to prepare the way for the gospel; and it will be accomplished in a much more full and extensive manner after the political Elias has prepared the way, than it was in the early days of the gospel. For Christ is now coming to rule over all the kingdoms of the earth, and to subdue all things unto himself.

from a deep sense of their importance, and in order to be clear from the blood of men. If it be painful to some to hear them, let them consider the feelings under which they are declared. For we are convinced, that whoever frequents the religious meetings of this day, will only be injured instead of being profited, and the Lord is about to sweep them all away as an encumbrance on the earth, and a hindrance to the advancement of his cause and kingdom among men. They are like the "high places" among the Israelites, deemed so sacred that the most pious kings of Israel and Judah seldom ever attempted to remove them, and the people resorted to them in great numbers, as to places of worship now, thereby filling their minds with lightness, and losing a proper sense of God and of themselves.

An intelligent, pious, and conscientious individual in this city, equally convinced of the worthless and injurious nature of what now passes for religion and christian worship, has lately published the following in a handbill for gratuitous distribution. He wrote and published it from a sense of duty, (as he has other pieces at different times) and we fully unite in the sentiments it contains.

#### SOMETHING SERIOUS.

The writer of this articles is convinced (and through this medium, expresses his conviction) that all Sects, Missionary Societies, Tract Societies, Sunday School Societies, Bible Societies, Temperance Societies, Theological Colleges, and salaried Preachers,—together with all stated times and places for what is called "Divine Worship," are all founded and carried on in human policy, are deceptive in their nature, and that God, who "*will not give his glory to another, nor his praise to graven images,*" (or human inventions,) is about to arise in the majesty of his power, to sweep away the whole, as the "refuge of lies" spoken of in the twenty-eighth chapter of Isaiah, and to subdue all things to his own rule and authority.

Sometime before issuing the preceding, the same individual also pub-

lished for gratuitous circulation, the following:

#### PUBLIC WORSHIP.

The following extract is taken from a book (as generally known and prized by the pious, among all persuasions, as perhaps that of any other author that could be named) entitled, "*A Serious Call to a Devout and Holy Life*, &c. by William Law, A. M." a man of whom a well known historian (Edward Gibbon) remarks, "he has left the reputation of a worthy and eminently pious man, who believed all that he professed, and practised all that he enjoined."

#### EXTRACT.

It is very observable, that there is not one command in all the gospel for public worship; and perhaps it is a duty that is least insisted upon in Scripture of any other. The frequent attendance at it is never so much as mentioned in all the New Testament. Whereas that religion or devotion, which is to govern the ordinary actions of our life, is to be found in almost every verse of Scripture. Our blessed Saviour and his apostles are wholly taken up in doctrines that relate to common life. They call us to renounce the world, and differ in every temper and way of life, from the spirit and way of the world. To renounce all its goods, to fear none of its evils, to reject its joys, and have no value for its happiness. To be as new born babes, that are born into a new state of things, to live as pilgrims in spiritual watching, in holy fear, and heavenly aspiring after another life. To take up our daily cross, to deny ourselves, to profess the blessedness of mourning, to seek the blessedness of poverty of spirit. To forsake the pride and vanity of riches, to take no thought for the morrow, to live in the profoundest state of humility, to rejoice in worldly sufferings. To reject the lust of the flesh, the lust of the eyes, and the pride of life; to bear injuries, to forgive and bless our enemies, and to love mankind as God loveth them. To give up our whole hearts and affections to God, and strive to enter through the strait gate into a life of eternal glory.

This is the common devotion which our blessed Saviour taught, in order to make it the common life of all Christians. Is it not therefore exceeding strange, that people should place so much piety in the attendance of public worship, concerning which there is not one precept of our Lord's to be found, and yet neglect these

common duties of our ordinary life, which are commanded in every page of the gospel.

Seeing that all have the Bible in countries where what is now called christian worship is held, we would candidly ask: What use or benefit can there be in assembling together at meeting? instead of retiring to the closet as Christ commands. Does the assembling together in this day, under pretence of public worship, serve any other purpose but to injure those that assemble, like the high places in ancient times, by furnishing an occasion to those who assemble, to exhibit their pride in costly attire, pomp and show? Can Christ be honoured in this way? or is this learning of Him who was meek and lowly in heart, taking up a daily cross and following Christ? The consciences of the professed worshippers themselves, must witness to them that this is not the case, and that they do not frequent what are called places of worship, with an anxious desire to learn of Christ and to become better. Hence, the more they attend these now fashionable resorts, the more dark, blind and alienated from God they become. What other effects indeed could be expected? If they would keep away from these places, as from balls and theatres, and would look only to the Bible for light and instruction, and seek the aid of the Holy Spirit, how much more likely would they be to obtain the true knowledge of God, and find rest to their souls.

What now is called outward and public worship, seems indeed the great strong hold of the adversary of men's souls, and by which they are held as with an iron grasp; and it is the last place he will choose to yield up. For vast numbers cannot be satisfied without having something which has the name of religion, to quiet their fears and make them feel more secure, and as long as he can palm such a religion on them, as is of no use, but only a mockery of God, and make them believe such a religion is the religion

which God has required, there is no chance for their escape while the delusion continues. It is by this very means that the adversary of men's souls, in every age, has so successfully managed his cause and kept millions in his train—while each and all of them in their day and generation, (as much as false worshippers now,) supposed they were in the right way and that all was well. None ever yet followed a false religion, as a false religion, or conformed to an empty worship as an empty worship, and we are never to expect such a thing. It must pass at the time for right religion and acceptable worship, as does every religion and worship among all their various adherents in the present day. We are also to remember, that the more zealous the adversary of man's happiness can bring people to be in a useless and an empty religion, the more suitable instruments they are in his hands, the more he has them under his control, and the more certain he is of his prey. Hence we read of *devout* and honourable women, with "the chief men of the city," being stirred up to persecute Paul and Barnabas; and, inasmuch as they were such devout and honourable persons as to be supposed incapable of opposing any thing right, they succeeded in expelling them, not merely from the city, but "out of their coasts." Is it not presumable that these *devout women* in behalf of Judaism, and their associates, as much believed they had the right religion, as millions now professing christianity whose religion will prove of no more avail, nor any more secure them from persecuting those who attempt to undeceive them respecting their true condition.

Whatever may be thought of these things, we know them to be but too true, and conscience will no longer withhold condemnation, were we not to be thus plain. God will now make every one accountable to him for what he requires at his hand, and Christ has commanded us not to fear them which kill the body, and after that can do no

more. He has also declared that those who are ashamed of him, and of his words, of them he will be ashamed, when he comes in the glory of his Father, with the holy angels. Life, therefore, is but a small matter in comparison to a faithful discharge of what God requires, and those who shall now seek to save their lives, by refusing obedience, will lose them. For the Lord is about to judge his people in a manner, and with a particularity he has never done before. And (agreeably to the prophet Malachi) *who may abide the day of his coming* thus to judge his people? *and who shall stand when he appeareth* to reckon with mankind? for he will be *like a refiner's fire*—detecting every particle of alloy and dross, *and like fuller's soap*—cleansing and purifying every part before the process once begun is ended; in order that they may, thenceforward, *offer unto the Lord an offering in righteousness* beyond what has ever been done before, and conformably to that new and higher dispensation which the Lord is about to bring in, when all shall know the Lord, and have his law written in their hearts; and when there shall be no more saying one to another, know the Lord, by assembling together and attending meetings to be taught of men, concerning whom, in reference to this time, it is said, Isaiah ii. 22. "Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?"

What need is there now for people to build so many meeting-houses, and spend so much time in frequenting these places to be taught by men? since they all have the Bible in their own houses, which is allowed by themselves (or those who are the greatest attenders of meetings) to be the only rule of faith and practice, and when the Holy Spirit is ever present to the sincere, and ready to teach them as man cannot teach. All must inwardly be convinced, that if they would enter their closets, read the Bible, and ask the aid of the Holy Spirit with a sin-

cere desire to learn and to do their duty only one hour in the week, they would be more benefited, have a more approving conscience and be more likely to find the right way, than by attending meetings and what are called places of worship, one third of their time. These very places, now so numerous and increasing, like the high places among the children of Israel, are more destructive to the souls of men than all the other places of fashionable resort in the land. For here the people are led to take the name of God in vain, in a light and unbecoming way, for which the Lord has declared he will not hold them guiltless. Besides, in consequence of being regular in attending at these places, they settle down into a state of false security, thinking all is well, while they are in the greatest need of, yet give no heed to the only shepherd and physician that can heal the maladies of sin in them. And here too, in what are called houses for prayer and worship, they dishonour and profane the holy name of Christ and his cause, by an exhibition of pride, gaudy apparel and all the vain fashions of the day; insomuch, that those making no pretensions to religion, and who are not blinded by such false worship, plainly see that their religion is wholly a useless thing; serving only to amuse themselves, dishonour christianity, and seal them up in the most fatal delusion. If they would keep away from these places for a little while, and sincerely look to the Lord for instruction, with a heart willing to be obedient, they would be enabled to see these things themselves, and might come to repentance and be saved; but while the business of frequenting these places is kept up, there can be no probability, no hope that they will ever take the yoke of Christ on them, or find rest to their souls.

Not only what is called public worship, prayer meetings, &c. in this day have become snares for the soul, but what is termed family prayer and saying grace, as now practised, are worse

than useless, and but serve to make those who practice them think they are something when they are nothing in the *balance of the Lord's sanctuary*. The whole of these usages, indeed, are now corrupted, like the usages and performances of the scribes and pharisees in our Saviour's time, serving only to keep up a reputation of religion, while the heart is not right in the sight of God. They are no better than the idols of the house of Israel, which were substituted for the true and living God, and which nothing could induce the people to abandon and serve only the Lord. As an evidence that this is the case, it is only necessary to state, that those who have the least true religion, are the greatest supporters and contenders for all these things. The whole life and existence of their religion indeed consists in these things. Take these things from them, and all is gone in their case, and they are in the condition of Micah when his gods were taken from him, who cried out, "ye have taken away my gods, and what have I more?" His gods and hired Levite being taken from him, he thought all was gone, and that he should have no more prosperity. For after his gods were made of the money stolen from his mother, about which she cursed, and then when he informed her he took it, pronounced him *blessed of the Lord* (for such persons are always using the name of the Lord in vain,) and after hiring a Levite to be his priest, Micah said, (being as confident of having the right religion, and as well satisfied with what he had done as many like him in this day,) "now know I that the Lord will do me good, seeing I have a Levite to my priest." When his gods were taken away, nothing but a plain intimation from the Danites (600 strong) that they would kill him if he made much more ado, prevented him and his neighbours, who gathered together with him, from trying to recover back his gods.

Persons who so deeply feel the loss of such gods, are very much to be pi-

tied; for they can have no right knowledge of the true God. If they had, they would know that nothing belonging to him or his worship (being wholly of a spiritual nature) can be reached, touched, injured or taken away by man. Notwithstanding this truth, how hard it will be for professors in this day to hear a testimony delivered against their idols, called public worship, prayer meetings, praying in their families, saying grace, &c. things which may all be done without one particle of true religion, and the doing of which, perhaps more than any thing else, serves to keep people from ever obtaining true religion. For these things are but as dumb idols in this day, or like the *graven image, the ephod, the teraphim, and the molten image* of Micah, having no quickening or saving power in them, and whoever continues to cleave to them and follow after them as at present, will never find the true and living God dwelling in them, quickening their souls, and giving them rest and peace in his name—for he is declared to be a jealous God, who will not give his glory to another, nor his praise to graven images, the work of man's device. He must be honoured and served alone, if we would obtain his approbation; but how much honour and service are now bestowed on what man has set up and devised.

Some may really think that what has been said, goes to take away all religion, as much so as Micah did when his gods were taken away. But they need not be alarmed, as there is in reality no true religion in all that has been witnessed against, as wicked men may perform it all and only be worse after having performed it—like those who made long prayers in our Saviour's time, on account of which, it was declared they should receive the greater condemnation. True religion is quite another thing, and can only be found in the heart, consisting in having the soul wholly given up, and devoted to do the divine will.\*

\* A late celebrated writer, who, we pre-

We have now fulfilled a conscientious duty, more painful to ourselves than it should have been—because, what God requires us to do, ought not to be painful. But the pain has arisen, not so much on account of what would be thought of such a testimony, or any consequences which might result to us for declaring it, or any hostility it might excite, as from an unwillingness to give pain to the minds of others—and yet, we ought to know, if a discharge of duty gives pain, it will be the fault of those for whom it is performed, if it does not prove profitable. We dared no longer withhold a warning voice, and we are willing, under Him who has required the discharge of this duty,

sume, not to suppose would adopt all our views, even this writer observes thus far, and sees thus clearly—"Religion is, simply, the feeling of devotion, veneration, or gratitude, which a rational being experiences, when he contemplates how much he owes to the great Author of his existence. Hence *religion* may exist without any *forms* and *ceremonies*, and forms and ceremonies may be practised without the least tendency to increase or express this feeling of *genuine religion*. Persons of one denomination despise the *forms* and *ceremonies* of another, merely because they consider these forms and ceremonies as useless, or worse than useless, and in doing so they have not the most distant idea of manifesting any disregard to true religion." The same writer, further observes:—"It appears to me, that none of the persecutions, or bloody wars, have ever been for the sake of religion. Those evils, and all the violent disputes, and angry controversies which have tormented mankind, have been, about the *forms* and *ceremonies* used, for producing, increasing, or expressing their religious feelings. And when we read accounts of the 'enemies of religion trying to subvert it,' or of a 'religion being protected by the law of the land,' we should always consider, that the word 'religion,' in such cases means only the 'forms and ceremonies' which are used for the time being. To prevent individuals so disposed, from performing *rites* or *ceremonies* which have nothing pernicious in them, would be as unjust, as it would be to compel those to join in them, who cannot derive from them either pleasure or benefit."

to bear all the consequences, and even surrender up a life which belongs not to the writer, but to the Lord. If he does only what the Lord requires, he knows that the Lord will *take the responsibility*. Those who fight against what comes from God, will find themselves surrounded with difficulties, and will not be able long to stand in his presence. The time of reckoning indeed to this generation, is near at hand, and it will be well for those who have oil in their vessels with their lamps, and whose houses are founded on a rock, which no convulsions of worldly elements can shake. For whatever can be shaken, is to be removed. Those who are fixed and centred in Christ, and yield a faithful obedience to his will, are the only ones that will be able to stand without being moved in the times which are fast approaching.

A person, not long since, was called to deliver the following testimony in one of the meeting houses of this city, to which, we believe, it will be well for all to give heed:—

‘The Lord is about to arise, to shake terribly the earth. Those who put their trust in the Lord, act with good intentions, and do the best they can, will have nothing to fear. In the troubles which are coming on this land, those who put their trust in the Lord, act with good intentions, and do the best they can, will have nothing to fear.’

#### AS NOW, AND AS WILL BE.

Heretofore, authority and rule have been vested in the hands of men, who have framed constitutions, enacted laws and laid down principles to go by. It is admitted that God can, through this medium, carry on the government of the world, and that he has, heretofore, principally carried it on in this way—but he is now about to lay aside this method as mixed with much imperfection, and will rule and govern mankind by himself and require obedience to himself alone. In the beginning of this work, those who follow the Lord’s

commands and requirements, will have to act against almost every thing that now exists, and consequently will be opposed by nearly all—and the Lord only can make them stand and support them under this opposition. And this he will do, if they act in strict conformity to his requirements; for who can successfully withstand God. The attempt to do this will be fruitless—nay more, all who attempt it will be defeated and fall, and bring upon themselves trouble, anguish and distress. For those whom the Lord shall require to do his will, he will make bold and fearless in his name—they will know he is able to support them—they will want no other support, and the array of millions against them in any shape, form or method, will be no more regarded than the efforts of an infant.

And thus it is that the Lord will arise to shake terribly the earth, both in church and state, and whatever can be shaken will be removed—and the Lord, as he has promised, will establish the mountain of his house (which nothing can shake) in the top of the mountains, and exalt it above the hills; and all nations shall flow unto it; and he will teach them of his ways, and they will walk in his paths—and he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more. They shall not hurt nor destroy in all the holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.—*Isaiah* ii. 2—4. xi. 9. and *Micah*. iv. 1—4. At this time, also, “there shall be one Lord, and his name one.” There shall be but one master, even Christ, the Emmanuel or God with his people, and all others will be as brethren only—for whoever at this time attempts to gather to a sect, or to themselves, to be made any thing of by being surrounded by partisans, will stumble and fall, and share the punishment of those

who excite to idolatry or to the worship of an image. For Christ will now be all in all, and will be worshipped and served alone—his glory will no longer be given to another, nor his praise to graven images, the work and devisings of men.

[FOR THE REFORMER.]  
RELIGIOUS LIBERTY.

That the right to be a Christian (under the constitution of the United States) is "equal," (and no more than *equal*,) with the right to be a Jew, or a Mehometan, seems to be too evident to admit of controversy.

Religious liberty does not exist in the United States in virtue of any law, but in the *determined* absence of all law on the subject,—as a right of which "*government cannot deprive any portion of citizens, however small*:" and can be said to be a *constitutional right* only in virtue of this determination. Says the constitution, "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." The province of religion is in the minds of men, and is a matter of conscience, over which the constitution excludes all governmental control. And from the pen of a late writer, though himself opposed in sentiment to all religions, (so far as a belief in a *self-existing Creator* is connected with religion, and it is difficult to conceive of any religion without such belief,) we discover a liberality worthy of notice. "Let us," says he, "establish nothing more than free toleration of opinion upon all subjects, and if religion can stand, it has a right so to do."

And we would say, a religion that cannot stand, not only when unaided by law, but when opposed by human power, is not a safe religion to confide in—is not a *divine religion*.

X.

[COPIED FROM LATE PAPERS.]

The Cholera is seriously on the increase in many parts of Norway, on which account the frontier is shut at several points. In Christiana alone there were on the 6th, 1140 cases, 535 dead, and 176 cured.

*Russia*.—Distressing accounts are given in the German papers of a famine in the Eastern part of Russia. The Swabian Mercury gives the following letter from Odessa, dated Nov. 22:—

"The general dearth becomes very alarming, and it is impossible to foretell what may ensue. Every article that forms the food of man is becoming daily more

and more scarce and dear. Meat alone is cheap, and this is because the graziers are obliged to kill their cattle for the want of fodder. There are whole villages in the environs of Odessa that are entirely deserted, the inhabitants having left them, in the hopes of finding bread elsewhere. The Sea of Azoff is no longer navigable, so that we have no chance of supplies from the opposite shore.

A Calcutta paper of the 27th Sept. received at Boston, says:—"That dire disease, the Cholera, is raging at Onde, Cawn-poor, and Banda. In the city of Lucknow alone, upwards of 50,000 persons have perished within the last six weeks. A famine also prevails in Cashmere, and is raging with severity. The wretched inhabitants are fleeing, in all directions daily. The rains have totally failed in that and other provinces of the East, particularly in Lahore."

The Calcutta Courier of Sept. 17th, has the following:—"A fiery flying serpent has of late infested the high road in this neighbourhood; its venom is so pernicious that it kills all passers by, on whom it breathes, and then devours them.—Lately 40 men mustered courage to go and attack it, but of these, only two, who had confidence in their incantations, ventured to approach it. One of them, in spite of his arts, was killed by the first pestilential blast of the creature, who fell to devouring him. His companion, seeing the fate of his comrade, made a hasty retreat; and informed the valiant band and the villagers, of the sad result of his expedition, and the fate of his ally."

\* \* \* Wishing to reduce the number on our list to good paying subscribers, we again request all to return this number who do not feel their obligation to make payment, as well as those who are not satisfied with the present course of the work—of which they must judge for themselves, it being their right, and of which we shall not complain while they leave to another the exercise of an equal right. The exercise of a free and independent judgment in all matters, is the right of all, and for which they are accountable only unto their Maker, who alone can determine how far each has exercised it in honesty and sincerity.

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